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MEMOIR OF MR. ROGER WILLIAMS,

*Founder of the Colony of Providence and Rhode Island,*

ON THE PRINCIPLE OF UNIVERSAL RELIGIOUS LIBERTY.

Extracted from Brook's Lives of the Puritans.

MR. ROGER WILLIAMS was born in Wales, in the year 1599, and educated in the university of Oxford. He became a subject of divine grace at ten or twelve years of age. In early youth he attracted the attention, and obtained the patronage, of Lord Chief Justice Coke; who, seeing him at some place of public worship, was struck with the attentive behaviour of one so young, and his taking notes of the sermon. When the service was over, he sent for young Williams, and desired to see his notes, and finding them very judiciously taken, took him under his patronage, and sent him to Oxford. Having finished his studies at the university, he entered into the ministerial office, and was some years minister in the established church. He afterwards joined the puritans, and became a zealous non-conformist; but the intolerable oppressions of Bishop Laud forced him from his native country, when he fled to New England.\* Mr. Neal says he was a rigid Brownist, precise, uncharitable, and of most turbulent and boisterous passions.† But Mr. Hubbard, who lived in those times, denominates him “a godly and zealous preacher.”‡

Mr. Williams arrived in New England February 5, 1631, and was immediately called by the church at Salem to be

\* MS. Account. † Neal's Hist. of New Eng. vol. i. p. 140, 141.

‡ Baekus's Hist of Baptists, vol. i. p. 53, 508.

assistant to Mr. Samuel Skelton. His settlement was, however, opposed by the magistrates, "because he refused to communicate with the church at Boston, unless they would make a public declaration of their repentance, for having held communion with the church of England when in their native country; and because he declared it as his opinion, that the civil magistrate might not punish any breach of the first table." In consequence of this, he was called by the church of Plymouth to assist Mr. Ralph Smith; where, says Governor Bradford, "he was freely entertained, according to our poor ability, and exercised his gifts among us; and, after some time, was admitted a member of the church, and his teaching well approved; for the benefit whereof I still bless God; and am thankful to him even for his sharpest admonitions and reproofs." He continued assistant to Mr. Smith two or three years; but finding some of the leading members of the church to be of different sentiments from himself, and having received an invitation to succeed Mr. Skelton as pastor of the church at Salem, he requested his dismissal to that church. After some demur, his request was granted. He preached at Salem, it is said, all the time of Mr. Skelton's sickness, and insinuated himself so far into the affections of the people, by his vehement manner of delivery, that he was chosen pastor after the other's death.\* His request was granted by the particular persuasion of Mr. Brewster, the venerable elder, who signified his fears "that Mr. Williams would run the same course of rigid separation and anabaptistry, which Mr. John Smyth had done at Amsterdam." Those who adhered to him were also dismissed and removed to the church at Salem. Though his settlement was still opposed by the magistrates, he became their pastor, and laboured among them about two years. We are, indeed, informed, "That in one year's time he filled that place with the principles of rigid separation, tending to anabaptism."†

Mr. Williams never withheld his opinions, but openly and publicly declared whatever appeared to him to be the truth. This exposed him to the censure of his enemies, and involved him in troubles even soon after his settlement at Salem. At length, July 8, 1635, he was summoned before the general

\* Neal's New Eng. vol. i. p. 141.

† Backus's Hist. vol. i. p. 54—57.



court, and was charged with maintaining, "That it is not lawful for godly men to have communion in family prayer with such as they judge unregenerate; that it is not lawful for an unregenerate man to pray; that the magistrate has nothing to do in matters of the first table, only in cases of disturbance to the civil peace; that he ought not to tender an oath to an unregenerate man; that a man ought not to give thanks after the sacrament, nor after meals; that there ought to be an unlimited toleration of all religions; that to punish a man for following the dictates of his conscience is persecution; and that the patent which was granted by King Charles was invalid, and an instrument of injustice, being injurious to the natives, the king of England having no power to dispose of their lands to his own subjects."\*

In the month of October following he appeared again before the court, and received the sentence of banishment for his dangerous opinions, as they are called; the ministers, as well as the magistrates, approving of the sentence. The sentence of the court was as follows: "Whereas Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates; has also written letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without retraction. It is therefore ordered, that the said Mr. Williams shall depart out of this jurisdiction, within six weeks now next ensuing, which if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court."†

Having received the barbarous sentence, he left his house, his wife, and his children at Salem, in the depth of a most severe winter, and was driven among the wild Indians, where for fourteen weeks, as he himself observes, "he knew not what bread or bed did mean." But he found more favour among those blind pagans than among the protestants of New England. They allowed him to settle among them, and ever after treated him with kindness and respect. He there laid

\* Backus's Hist. vol. i. p. 68.—Morse and Parish's Hist. of New Eng. p. 86.

† Ibid. p. 156.

the foundation of the colony of PROVIDENCE and RHODE ISLAND, and is supposed to have been the founder of the first free government the world ever knew, at least since the rise of anti-christ; effectually securing to all subjects **FREE AND FULL LIBERTY OF CONSCIENE**. The principle of his government was adopted by fourteen out of the seventeen United States, at the time of the American revolution. The grand principle of this government was, "That no man, or company of men, ought to be molested by the ruling powers, on account of their religion, or for any opinion received or practised in any matter of that nature; accounting it no small part of their happiness that they may therein be left to their own liberty." Whether Mr. Williams, indeed, espoused all those sentiments with which he was charged, we do not attempt to determine; but he appears to have been the first of our countrymen who thoroughly understood the grounds of civil and religious liberty. The famous Mr. John Cotton, and the rest of the ministers of New England, were so far concerned in his prosecution and banishment as to shew, that while they made loud outcries against popery, they themselves retained and cherished the very worst part of it, even its intolerant and persecuting spirit. This will be a reproach to them, even to the latest posterity.\* Mr. Williams called the place to which he was banished PROVIDENCE, "from a sense of God's merciful providence to him in his distress; and though, for a considerable time, he suffered much fatigue and want, he provided a refuge for persons persecuted for conscience' sake."†

About the year 1639 he embraced the sentiments of the baptists; and being in want of one to administer the ordinance of baptism, "he was baptized by one of his community, then Mr. Williams baptized him and the rest of the society." This appears to have been the first baptist church in America.‡ In the year 1644 Mr. Williams came to England, with the view of procuring a charter; and though, upon his arrival, he found the nation deeply involved in civil war, he succeeded in obtaining it of the parliament, under the name of "THE INCORPORATION OF PROVIDENCE PLANTATIONS IN THE NAR-

\* MS. Account.—Backus's Hist. vol. i. p. 69, 70, 112.—Mather's New England, b. vii. p. 7—9.

† Morse and Parisk's Hist. p. 87.

‡ Backus's Hist. vol. i. p. 106.



RAGANSET-BAY, IN NEW ENGLAND, with full power and authority to rule themselves, and such others as shall hereafter inhabit within any part of the said tract of land, by such form of civil government as by voluntary consent of all, or the greater part of them, they shall find most suitable to their state and condition."

While Mr. Williams was in London to procure this charter, he published a book, called, "The Bloody Tenet of Persecution for the Cause of Conscience," 1644. This work appeared to Mr. Cotton of dangerous tendency, therefore he published an answer to it, intitled, "The Bloody Tenet washed and made White in the Blood of the Lamb," 1647. Mr. Williams replied to this in a work entitled, "The Bloody Tenet yet more Bloody, by Mr. Cotton's endeavour to wash it White in the Blood of the Lamb," 1652. The grand principle for which he contended was, "That persons may, with less sin, be forced to marry whom they cannot love, than to worship where they cannot believe;" and he denied "that Christ had appointed the civil sword as a remedy against false teachers." Mr. Cotton affirmed, and endeavoured to prove, the contrary sentiment. He maintained that the civil sword was appointed as the remedy in this case; and that it was matter of perpetual equity to put to death any apostate seducing idolater, or heretic, who sought to draw the souls of the people from the Lord their God. Mr. Williams clearly saw the result of these principles, and in his work he addressed a letter to Governor Endicot, in which he said, "By your principles and conscience, such as you count heretics, blasphemers, and seducers, must be put to death. You cannot be faithful to your principles and conscience without it." About four years after this Endicot put to death four persons, and pleaded conscience for the propriety of his conduct.\*

Mr. Williams, in pleading the cause of religious liberty, asks Mr. Cotton, "If Jesus Christ have left a power with the civil governors of this world, for establishing, governing, and reforming his church, what is become of his care and love, his wisdom and faithfulness; seeing in all ages, since he left the world, he hath generally left her destitute of such qualified

\* Ivimey's Hist. of Baptists, p. 218, 219.

princes and governors. and in the course of his providence furnished her with those whom he knew would be as fit as *wolves* to protect and feed his *sheep*?"† The publication of his book in England gave great offence to the presbyterians, who exclaimed against it as full of heresy and blasphemy. But his principles having been tried, and found to be the soundest policy, both England and America should unite in erecting a monument to perpetuate the name of Roger Williams, as the first *governor* who ever pleaded that liberty of conscience was the birthright of man, and granted it to those who in opinion differed from himself, when he had the power of withholding it.

His practice, also, was founded on the generous principles of the gospel. He was "not overcome of evil, but overcame evil with good;" and, in their wars with the Indians, he was exceedingly useful to those by whom he had been persecuted. He was at the same time particularly zealous and laborious in promoting the conversion of the Indians, an account of whose manners, customs, and languages he afterwards published. He was so universally beloved and revered, that he was sometimes chosen governor of the colony: he, nevertheless, continued pastor of the baptist church to the end of his days. This enlightened legislator died in the year 1683, aged eighty-four years.\* In addition to the pieces mentioned above, he was the author of a work entitled, "The Hireling Ministry none of Christ's; or, a Discourse touching the Propagating of the Gospel of Jesus Christ, humbly presented to such pious and honourable Hands whom the present Debate thereof concerns," 1652. Also, "George Fox digged out of his Burrows;" written against the quakers.

## ON THE DEACON'S OFFICE.

Mr. Editor,

YOUR correspondent Philos, in the magazine for January, has made some reflections on the Deacon's Office, in reply to my observations inserted in the number for December. He observes, "What a *Deacon* might be occasionally employed in,

† Backus's Hist. vol. i. p. 189.

\* Backus's Hist. vol. i. p. 106—531.



or what his subsequent promotion might be, is not the enquiry, but what was his *appropriate* work as *Deacon*?" And he admits that "if the appointment in the Acts, in reference to the nature of a Deacon's Office, be set aside as irrelevant, the New Testament supplies no positive answer to the enquiry." Let us then for the solution of this point revert to the narrative in the 6th of the Acts, from which it appears that when the *multitude* who followed the preaching of the Apostles were in a wilderness, probably many of them far distant from home, it was a work of wisdom and mercy to appoint trust-worthy persons to receive the bounty of some, and distribute it for the relief of others, so that none might have cause to complain of being neglected in the daily ministrations, which were then rendered necessary for the support of those who adhered to the doctrine of a crucified Saviour. The qualifications of these persons were certainly such as were appropriate to the work in which they were to engage; the "serving tables," or providing a supply for this *multitude*, was no ordinary occurrence, and as Dr. Campbell observes, "is related in such a manner as bears all the marks of a prudential expedient, suggested by a present inconvenience;" and that these persons "were no other than what in modern language we should call the Church's Almoners."\* As *confidence* was to be placed in them, it was needful they should be men of "good report:" they were also to be men of superior piety, "*full of the Holy Ghost*," this was necessary to insure their faithfulness; nor was it less important that they should possess "*wisdom*" and discernment that the bounty of others might not be mis-applied. Although this business was of a *secular* nature, it required under existing circumstances peculiar qualifications to its due discharge. But as there is no account of a similar occurrence in any part of the New Testament history, so it has been concluded by some, and not surely without reason, that this extraordinary service being performed and the occasion ceased, that its continuance was unnecessary—but it seems Philos cannot *conjecture* why this appointment should be 'essentially different from that of Deacons—"serving tables" is a business over which it is necessary persons should in every Church preside;' and therefore *infers* that the Deacons described by the

\* Lectures on Eccles. Hist. Lect. 8.

pen of the Apostle in his epistle to Timothy had their *origin* from the appointment made in the 6th of the Acts. Here, sir, I thought myself in the atmosphere of pædobaptism. Pædobaptist writers *conjecture* that baptism came in the room of circumcision, and *infer* that the quantity of water used, or the mode of administration are of no importance—but in arguing with them, we reply, that in positive appointments we require a “Thus saith the Lord,” rather than their *conjectures*. Where then, I ask, is to be found the connecting link that unites the persons appointed in the Acts with those described in the epistle to Timothy? I think nothing that Philos has written “supplies a positive answer to the enquiry.” If however, I hesitate to conclude with the excellent Doddridge, when he says, that “*Deacons* are more immediately appointed to serve tables,” I cordially approve of his paraphrase in 1 Tim. iii, 8, &c. and trust it is in some measure my desire more fully to exhibit the consistent deportment of a Deacon which he has therein delineated. Dr. Gill, in his body of divinity, although he considers the appointment of Deacons as originating in the Acts, yet is far from being so positive as some other commentators. He speaks with diffidence; “Now the original of the institution of this office we have an account of, as is *commonly thought*, in Acts vi, 1, 5—“by which it seems to have been originally a branch of the ministerial office as executed by the Apostles.” Do we then inquire what is the *appropriate* work of a Deacon? Let us hear the venerable Gill on this point in his paraphrase on Acts vi. 3. He says, “They were to be men not only that had the spirit of God in them, but who were eminent for their rich experience in grace; and who had superior gifts of the spirit, whereby they were capable both of defending the truth against opposers, and of speaking a word of exhortation to duty, or of comfort under distress, or of reproof to members as circumstances required; and it may be at this time, when the Church consisted of some of all nations, as appears from chap. ii, it might be necessary that they should have the extraordinary gifts of the Spirit, especially that of speaking with divers tongues, that they might be able to converse with persons of different languages, &c.”—ver. 8. “The Historian proceeds to give a narrative of Stephen particularly, *the first of the seven Deacons*, of his faith and miracles, of his *elocution and wisdom*, of his *courage and intrepidity*, and of his martyrdom.”



Nor can it be said that of these "seven" men STEPHEN alone was employed in "the *work of instruction*." PHILIP is supposed to be the same that "went down into Samaria and *preached Christ* with great success, and baptized the Ethiopian Eunuch." PROCHORUS is also said to have been the first Bishop of Nicomedia; and TIMON to be Bishop of Berea.\* If then, this was the *employment* of these devout men, with what consistency can those who admit they were *Deacons*, contend that the "*appropriate work of a Deacon*" was principally that of "serving tables," and merely a *secular* employ, without making them all guilty of intruding themselves into a service which probably ended but with their lives, and yet was *unappropriate* to their original designation as *Deacons*? It will not I apprehend avail them to say, that they were not only *Deacons* but *Evangelists*, for this is conceding the point for which I contend.

It is also admitted by the same authority,† that the Greek term which *Rom. xiii. 4*, is rendered the "minister of God" might be the "*Deacon of God*;" and that the apostle Paul calls himself, as well as Apollos, "*Deacons, or Ministers* by whom ye believed;" and that the same term is applied to Tychicus, Epaphras and others—that our Lord Jesus Christ, *Rom. xv. 8*, is also called a "*Minister or Deacon of the circumcision*," and indeed he says, that the term is "*generally used in an ecclesiastical sense*." An anonymous writer of no inconsiderable note‡ also says, that "*Deacons had by license and authority from the Bishop, a power to preach, to reconcile penitents, and grant them absolution, and to represent their bishops in general Councils, &c.*" and yet Philos gravely asserts, that "*Ecclesiastical history invariably represents the appointment to be that of superintending the temporal affairs of the Church*." I contend not, Mr. Editor, "for victory, but for truth;" but surely a merely *secular employ* cannot, without a perversion both of words and of things, be accurately descriptive of the office pourtrayed by Paul in his epistle to *Tim. 1. ch. iii*. It is by no means my wish to arrogate any thing for the Deacon's Office, that is not fairly deducible from the language of scripture; but the phrase "serving of tables" in the usual and common acceptation of language, does not I conceive give an adequate idea of the work

\* Dr. Gill in loco.

† Dr. Gill.

‡ Encyclopædia Britannica, 2d Edit. under the word *Deacon*.

they are called to fulfil; although I do not object to the “serving tables” as being *part* of their work, yet it is not by any means the *whole*. Can the mere distribution of alms, by analogy of reasoning, be supposed “to purchase a good degree, and great boldness in the faith which is in Christ Jesus?” Let none imagine that I seek to elevate the Deacon’s office, on personal or party grounds; but it is a scripture axiom, “honour to whom honour” is due; and I cannot but be of opinion that on some public occasions the “Deacon’s office has been too contemptuously described as the service of tables and widows.”\*

That “peace may be within our walls and prosperity within all our palaces,” is, Mr. Editor, the unceasing wish of your friend and servant,

A DEACON.

## REPLY TO THE QUERY ON MARRIAGE.

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Mr. Editor,

YOUR Constant Reader’s Query on the above subject strikes me as exemplifying a remarkable want of precision in the terms he makes use of; it is thus the crafty often mislead the casuist, and thus the disobedient entangle themselves in a web of their own making. I have therefore indulged a hope that a few thoughts on this subject, so little understood—so little attended to—may be useful to your querist, and not unprofitable to readers in general.

First. I wish to fix the meaning of the terms “professing Christianity.” This is such a vague expression that the party may be a nondescript, avowing no doctrinal views, or may even be a Socinian; for Socinians pretend to profess Christianity. It will be sufficient for every purpose of the querist, if we can ascertain whether he intends thereby a “New Creature in Christ Jesus.” Whatever profession any persons, young or old, may choose to make, if such persons be not indeed “born of the Spirit,” their “professing Christianity,” in whatever form it may be done, does not remove them out of communion with *the world*; they are not *in the Lord*. Now, as the Rules of our

\* Jerom.



Lord's house belong exclusively to the members of his own family, it is idle to ask questions about what others are to do in cases where his injunctions apply only to his own children. Where the Scriptures give no Rules common sense and common prudence must direct. But supposing your querist to intend by "a young person professing christianity," a real subject of divine grace, one "new-created in Christ Jesus;" then we have plain Scripture direction, let all such "marry only in the Lord;" that is, they are restricted to some other branch of the same holy family, some other partaker of the same grace of God, which bringeth salvation.

Your querist again shelters himself behind the old vague expression, "professing christianity" also. The question as to the *sinfulness* of a young believer "connecting herself in marriage" with another, does not rest upon what that other *professes*, but upon what he *is*. If he is not a partaker of *like precious faith* with herself, his professing this or that does not bring him within the pale—a believer is to marry **ONLY** in the Lord. On the other hand, is he indeed a true believer in the same Saviour, a fellow-heir of the same grace of life—his "professing christianity" in whatever form his conscience leads him to judge most agreeable to the mind of Christ, puts no bar in the way. The imperative Rule is, Let those who are members of Christ's family marry only in that family. As to "different persuasions" the scripture saith nothing; the believer is left perfectly at liberty. It is hardly necessary to add that in the case supposed, as in almost every other, *WISDOM will be found profitable to direct*. In every case where the Scripture gives no express direction, let the believer, who hesitates respecting his way, ask wisdom of Him who giveth liberally and upbraideth not.

A WATCHMAN.

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## THE NECESSITY AND ADVANTAGES OF PURITY OF HEART.

Who that reads the divine oracles can doubt that, as it respects man, the mission of the Son of God was to destroy the works of Satan—his works of sin and misery. Therefore, he came to make us holy and happy. Indeed, holiness and happiness are

inseparable. One cannot be without the other, and they are united in the divine mind, in the scriptures, and in the sons of men. God is happy because he is holy; beelzebub is intolerably miserable because he is a monster of sin; and as mortals approximate to the image of God, or resemble the evil spirit, they are advancing in felicity or sinking into distress. God has said it—There is no peace to the wicked, and it shall go well with the righteous—This will be found true in every situation in life, in the chamber of death, at the day of judgment, and in the world to come, as long as the ages of eternity last.

Purity of heart is necessary, for when Christ decried and blessed the subjects of his spiritual empire, he selected the holy mind as characteristic of his people, and of those on whom the benedictions of heaven should descend. In the 5th of St. Matthew's Gospel he says, my subjects are poor in spirit; they mourn; they are meek; they hunger and thirst after righteousness; they are merciful; and they are pure in heart—These are the mental attributes of christians, and all who possess them are blessed—so spake the Lord from heaven. This article respects the pure in heart. We will reflect on their purity, and on their happiness. The first part of this paper will respect their purity—its nature, its effects, its origin. As to its nature it seems unreasonable to doubt that sanctity of character is intended by the passage to which we have particularly referred; we mean that gospel holiness which is implanted in the heart of a believer when he possesses sanctification of the Spirit and the belief of the truth. This is the treasure of a good man's heart, out of which he brings forth good things. The divine Spirit supplies his soul with a fountain of holy water, and every good action in his life is a streamlet from that source. And why should we not all desire this as much as the pardon of our sins? Is it true that we are saved by grace; and not equally true that without holiness no one shall see the Lord? Did the Redeemer expire to liberate us from the condemnation and the punishment of sin, and not from its tyranny? The opposite to this is the truth, and the end of his work, respecting us, is our elevation to the dignity and happiness of perfect purity. This is the end of election, for, we are chosen unto salvation, through sanctification of the spirit and the belief of the truth; and this is the grand result of the whole mediation of Christ—So speaks the apostle:



Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. *Eph. v. 25, 6, 7.* In heaven we are to be made perfectly just spirits, to wear linen clean and white, and to be pure before the throne—in that celestial place we are to see Christ as he is, and to look ourselves into his likeness. Thus the God of all grace finds us unholy, and justly deserving the abysses of hell, and he, in this world, purifies and pardons us, and in the world to come, consummates our sanctity, and writes eternity on a character that is without fault—and the redeemed, in a very elevated sense, resemble their God in holiness and in peace.

Observe, it is purity of heart believers in the Son of God possess. Ah! how many for want of this, although they are altered in the sight of men, remain the same before God. They profess and perform a few external acts, the divinity looks into their hearts and finds no sanctity there. But a christian indeed is not a tree covered with leaves only—not a cloud destitute of water—not a mere picture—not a sepulchre full of rottenness and externally beautified—The good professions and actions, that externally appear, come out of his heart. He is born of God and resembles his father, who is holy; in the cross of Jesus he beholds the frightful deformities of sin, he hates it for its own sake, and would do so if every throne in heaven were annihilated and every flame in hell quenched; he loves and admires the Lord for his rich and eternal grace, and detests all sin, with a perfect abhorrence. Every part of our salvation springs from divine and sovereign grace, but, *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Rom. vi. 1, 2, 3, 4.

Oh! thou omnipotent and merciful high God! cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit—for his sake, answer these petitions, who expired in agony and shame, that the prayers of transgressors might enter heaven.

The effects of this sanctify of heart will be important and distinguishing—God, who beholds the flowers that perfume the gales of the desert, and the gems that lie in the bed of the ocean, beholds this holiness in the heart, but we see it, only, in the actions of man; and this will ever be the case, for what is in the man will be externally exhibited. Let there be energy in his soul, and it will give to every muscle of the body a quicker motion; to the eyes a brighter flame, and to the conduct a more determined character. Let there be benevolence in the heart, and it will open the hands to distribute mercy—beam in the mild eye, and speak in the kind tongue. And if there exist in our minds the holiness of the gospel, it will produce a pure conversation. The living tree does not remain long without producing buds, leaves, blossoms, fruit. If the heart be made good by the Spirit of God, we shall pray for sanctification with the same frequency and ardor as we do for pardon. Do not some professors, in their way, pray twenty times for pardon, and but once for purity? And when they solicit the former, is there not energy expressed, while the latter is requested as if they did not wish God to hear them? The pure in heart are not satisfied in the possession of the most accurate notions of truth, but are equally desirous of holy dispositions. Sanctification of the Spirit and belief of the truth are united in the word of God, and in the souls of all good men. Satan, it is probable, has very correct ideas of scripture doctrines, if we except their beauty and excellence, of which, perhaps, he has no just conception; but there is not one holy disposition in his mind. Among men, the unfruitful tree is rejected, and in the church of God, every tree that bringeth not forth fruit is cut down, and in the end cast into the fire. The divine word is stiled the sword of the Spirit, because he operates by applying the truth of God; consequently the fruits of the Spirit are the genuine effects of the doctrine of grace, when rightly believed—and what are their fruits? The apostle informs us, *But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*, Gal. v. 22, 23. Knowledge is the possession of right ideas, but wisdom is the proper use of them; and it is written, *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*. Jam. iii. 17.



All knowledge that is not united in the heart with celestial charity, which is sincere love to God and all that resemble him, is vain, and its possessor, at best, but an enlightened apostate. And wherever that mental sanctity lives, to which we have so often alluded, the hope of respiring, in due time, the air of heaven, where there is fulness of joy, will not be more pleasing than when that better country is regarded as the region of uniform and immortal purity. The idea of a paradise of pleasures is pleasing to every man, and the fallen angels would find hell suspended while they could foster the hope of attaining one; because, each one would attach his own ideas of felicity to the subject; or repose in some abstract notions of happiness. But when we are informed that sanctity pervades heaven—that the religious and uninterrupted worship and service of God flourishes there, in eternal vigor, all who are unholy, in proportion as they have just ideas of this, will feel no raptures at the thought of being so employed, while the pure in heart will exult and say: we have a desire to depart and be with the Lord, which is far better.

It may not be improper to determine the cause of this purity of heart. It is certainly not natural to us. The carnal mind is enmity against God, and the whole world lieth in wickedness; nor is it obtained by natural descent from pious parents. Adam loved God, but Cain did not—David was righteous, but Absalom was a sinner—Children of them that fear God, do not forget that true religion descends direct from heaven, and if you do not seek and obtain it of God, your parents will occupy the thrones of immortality, and you will tenant the abysses of hell. The most enlightened, eloquent, affectionate minister cannot impart it—Paul desired the salvation of the hebrews, and prayed for it, yet he represents them, after all, as possessed of an impious and destructive zeal. To chain the affections to heaven, and all that leads to it, exceeds human agency; one might as well attempt to make fetters for the whirlwind. The teacher from heaven has said, *Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* John iii. 3. The Holy Spirit imparts life to the soul; *You hath he quickened who were dead in trespasses and sins—energy to the gospel, They went about preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.* Acts xi. 20, 21.—holiness to the heart, *For God hath not called*

*us unto uncleanness but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.*

The second part of this paper will respect the advantage of purity of heart. Its possessors, said Christ, shall see God. This benediction is true on earth, if we consider what purity operates, and it will be better fulfilled in heaven, if we enquire with what it is there connected.

In this life, mental sanctity directs the eye to God. Behold its possessor surrounded by the divine works—the sweet-scented violet, the blushing rose, the waving corn, the fruit-bearing trees, the majestic ocean, the host of stars—let him behold an insect, or an animal, or a man, or an angel, and all will remind him of God—With devotion, and holy love, he exclaims, “These are thy glorious works, Parent of good, Almighty, thine this universal frame, thus wondrous fair; thyself how wondrous then!”

Regard him in the contemplation of the events of providence. Here he beholds a good man in rags; there a splendid lord who does not love God—He exclaims, This proves that there is another life, in which the pure will be happy, and the vile tortured; for an upright Deity will ever favor the righteous, and punish the wicked. In this life, it is not uniformly done, and there must be another, in which it will be effected. There is a sinner whose crimes have ruined his constitution and his earthly felicity; and in this he hears the holy Lord proclaiming his hatred to sin. He moves on and meets a mortal in his coffin, carried by others to the grave, and now he is instructed and thanks God, for admonishing him to work while it is day. Ah! exclaims the holy soul, ‘the evening shades of death will very soon stretch over me, I will use all diligence in seeking grace, in obeying the Lord, and in blessing man.’

Look at him with the sacred oracles before his eyes. Another man reads to amuse himself, to collect information, to admire the composition, the poetry, the ethics, the sublimity of the doctrine, and here all terminates. But the spiritual and sanctified mind sees God speaking these doctrines, promises, laws, and awful menaces; and cries, ‘I will not turn away from him who speaks from heaven.’ But in eternity the holy will see God in a more exalted sense. Purity has the privilege of seeing God in heaven. When the redeemed leave our world, they are absent from the



body, and present with the Lord ; they stand then on holy ground, and turn aside from earth and all its vanity to see a strange sight, even God unveiled, revealing his glory, and adored by all the spirits of heaven. They will behold him in all his attributes, in all the wonders of his providence, and in all the glories of his grace. They will see God as their own God and Father. The exhibition of such holy splendor would deeply and for ever interest, if such a connexion with its possessor did not exist, but as the case really is, the raptures rise higher on that account. While they gaze, admire, and love, truth will say, in heaven, This is your God, this is your parent for ever. To this the angels of light, and the redeemed from among men, will say, Amen and Amen.

Reader, let nothing short of this sanctity of heart satisfy thee ! A mere moral life, a correct creed, a long profession, the most exact attendance on the house of God, and even the constant observance of domestic and secret prayer, as a duty, will fail at death ; and without purity of heart, the disappointed and melancholy soul will sink to perdition.

London.

T. G.

## ORIGINAL LETTER OF MR. JOHN THOMAS

*To Mr. Jesson of London.*

Dear Brother J.

Malda, October 31, 1788.\*

I snatch a moment of a late and tiresome evening to answer your kind, animating, and affectionate letter—but it must be in few words. I am a poor half-hearted wretch, in doing that part of my Master's will that is known. HE that was entreated of Manasseh, hears and helps me ; and by the help of God I continue to this day, striving against sin, feebly and slowly ; but victorious, through Jesus Christ, my *faithful and true one*. I strive to speak for him five or six times a week ; twice in English, and four or five times in Bengalee. The Lord has opened the door of faith to the Hindoos, and owned other labours ; but there are great devils here ; so that there would not be so many master-pieces played off in darkness, had not the enemy some powerful

\* Mr. Thomas after this returned to England, and was the instrument of directing the attention of the Baptist Missionary Society to India. He accompanied Mr. (now Dr.) Carey to Bengal in 1793.

apprehensions. I hope, therefore, as the devil is building a chapel, so Christ is building a church here. I rejoice to think that you pray, and stir up others to pray for me, and moreover your prayers are heard.

Out of all the good folks I wrote to, you were the only man that answered me, and I wish I had a better time to write to you, but I may write again.

I desire to recommend to you "*Brown's Lives*," a little book, price eighteen pence. Observe to read it very slowly, and turn to all the passages in the book; for the scripture is so weaved into all he says, as I have not seen; do recommend it, for it is a treasure of sacred experience and knowledge. I used to despise good books more than I do now; for I read that Timothy's gift came by "*prophecy*," which I understand to be teaching, and expounding to exhortation and comfort; and these expounding labours of those eminent saints are very much adapted to brighten and increase our gifts and graces.

The Lord help you to see him also in his word, speaking clearly and plainly to *you yourself*; not by *name*, but by *description*. Do your sins and infirmities make you wretched and miserable? he tells you of a *merciful* High Priest; do your repeated conflicts and slow victories make you tremble at yourself; and oblige you to commit your cause to another? he tells you of a *faithful* High Priest. Oh! he has a great deal depending on him! Shoals of souls are gone into eternity, placing trust and confidence in HIM, and he will turn out to all their joy and surprize a *faithful High Priest*!

Pray give my love to the poor old Mrs. P——k: I have desired Mr. P——t to remember her in distributing a donation for the poor, which is committed to his charge.

Do go and see my wife again and pray with her; and if she should be come out, pray for me. Pray for Us—O brethren pray for Us. Pray for poor half-hearted me—O for a heart to love, to live, and to glory in CHRIST, and a tongue to speak his praise. Think of the golden vials in Heaven, full of odours, which are the prayers of the saints. I am afraid I often sin in ceasing to pray for one and another, whom I would fain always remember; how easy it is to exhort and stir up others to do those things which I neglect myself. I am always thinking of mending, but while I mend *here*, I break out *there*; and while I prepare a plaster for this, the Devil shifts his touches to other parts—When



I see David, I'll thank him for mentioning God's *multitude* of tender mercies, *Ps. li.* Soul's uppermost yet, Jesson—sometimes I leap for joy, and sometimes lay down for sorrow; and sometimes I fear I shall go to hell and be damned after all—but listen—"a merciful and *faithful* High Priest" says, tell me all your heart.

Your's affectionately,

JOHN THOMAS.

## FUNERAL ORATION.

BY THE LATE REV. J. EVANS, OF ABINGDON.

To the Editor of the Baptist Magazine.

Dear Sir,

Having lately lost, by a most painful occurrence, one of the friends and companions of my early youth (Mr. T. Bartlett of Oxford) whom I greatly loved, I was forcibly reminded by this solemn Providence, of a Funeral Oration, delivered some years since at the grave of another pious young man,† who, at an unexpected moment, was suddenly summoned into eternity. The substance of it, which I send you, may be useful to some of the younger branches of our families. If you think so, it is much at your service. I am,

respectfully yours,

Cosely,

B. H. D.

A funeral at all times demands solemnity—is at all times calculated to excite our sympathy. The present Funeral has in it peculiar solemnity—is on many accounts peculiarly affecting.

We bury this evening—not an aged person, who had drawn the cup of life to the very dregs—not one who by pining sickness had become weary of life, and to whom death would have been welcomed as a deliverer—we bury this evening a young man—a young man who had just attained maturity, who had every capacity, and every fair prospect of truly enjoying life. One and twenty years terminated the boundary of his existence here below. He had just finished his apprenticeship to a profession, little supposing that his probation for eternity was almost as soon accomplished. Death gave him not an hours', perhaps not a

† At the grave of Mr. Banister Williams, who was drowned August 15th, 1797.

moment's warning, before his eyes were for ever closed on all his friends, and they by the same sentence, doomed to mourn his loss.

If there be a heart in this large assembly which does not deeply feel on these accounts, let that heart be called a heart of stone—it well deserves that appellation. On a late evening I met my young friend on the road, cheerful and happy—the next day I heard he was in eternity! Ah! what a striking comment on those words, “Thou knowest not what a day may bring forth.” How powerfully does it enforce the advice, “Boast not thyself of to-morrow!” Let all around me listen to the serious, the solemn admonition, “Boast not thyself of to-morrow!”—To persons of every age, this grave reads a serious and solemn lecture; but especially does it address the young. Its voice is, Delay not attention to the calls of religion—Beware lest you postpone repentance to a future day—Think, I intreat you, what had been the awful state of the departed youth, had he put off all concern about his soul till the last year—had he put it off till last month—had he put it off till last week—till last thursday!—Ah! it had then been for ever too late! Blessed, blessed be God, this was not the case. I can speak from my own knowledge of him, and more from the testimony of those who knew him still better. I thank God, I can say, that there is no doubt that he was truly pious, and ready for his departure. He had established an upright and religious character. When? In early youth. Where? In the gay metropolis of this kingdom, where vice holds her throne, where she borrows every mask. There the character of our young friend was most esteemed by those who most intimately knew him. Happy young man! to be thus prepared by faith in Christ, and by a life sincerely devoted to his service, for an immediate admission to the bliss of a better world.

And is it not quite as important to each of us to be as well prepared? Are not our souls equally valuable? Our lives equally uncertain? Eternity to us equally awful? Permit me then seriously to warn, to beseech, to intreat you all, that you will lay these things to heart; to consider your spiritual and eternal danger, and to fly to the hope which the Gospel sets before you, that you may secure an interest in Christ, before your interest in this world shall cease for ever. Let those of us who possess a well-grounded hope of immortal happiness, call into exercise the most lively gratitude towards him who is “the resurrection and



the life"—with Him let us learn to triumph over the grave as a conquered enemy, and calm the sorrows which such Providences as these justly excite, by the recollection, that to his disciples death has no sting. Passing through his gloomy domains we shall "fear no evil." He who has by his Gospel "brought immortality to light," does also by his presence secure to us its happiness, and at his final return, will put us in full possession of all its blessings. Wherefore comfort one another with these words.

## Papers from the Port-folio of a Minister.

### ORIGINAL LETTER OF DR. WATTS,

*With an Enclosure, cut out of the General Evening Post,*

*Sept. 6, 1746.*

Dear Brother,

Stoke-Newington, Sept. 16, 1746.

As you meet with news-papers wherein I am scandalized, so in the providence of God there are others wherein I am honoured and commended. And as I sent you one of the other sort, and but one, I now send you this of the better sort. Perhaps it will entertain the young folks of your family, who will be glad to see their uncle's name respected. I thank God, I hold tolerably well. My love to my sister, my nieces and yourself.

I am your affectionate brother

ISAAC WATTS.

*To the Printer, &c.*

Sir,

Though I have not the honour of being acquainted with the worthy person to whom the following Ode is inscribed, yet as I have observed in all his Writings so hearty a zeal for promoting the most important Interests of mankind, and have heard so amiable a character of him from those who have conversed with him most, and know him best—I cannot help both loving and honouring him, which I sincerely wish it was in my power to make appear in a more convincing manner: I am persuaded, however from his known humanity, that he will accept kindly this honest mark of esteem, to which if you will be so good to give a place in your paper, you will oblige

*Your humble Servant,*

*Sept. 2, 1746.*

A. R.

## AN ODE

*(Partly in imitation of Horace's Eheu Fugaces &c.)**To the Rev. Dr. Isaac Watts.*

Swiftly, dear *Watts*, glide on our Years,  
 Nor virtue e'en like thine can save  
 From furrow'd wrinkles and grey hairs,  
 Those sure approaches to the grave.

No! when the appointed hour is come  
 The brave, the wise, the Good must die;  
 No Bribe can stop the uplifted arm  
 Or put the fatal javelin by.

On homely Cots, and gilded Roofs,  
 Alike the destin'd Stroke does fall;  
 No mortal state can privilege plead,  
 One common fate attends them all.

The gaping deep in vain we shun,  
 In vain the slaughtering sword we fly;  
 In man the Seeds of Death are sown,  
 And every man that's born must die.

Then let us, by thy precepts taught;  
 Let us, by thy example led,  
 In wisdom's ways be always found,  
 And in her paths delight to tread,

So shall we happy be in life,  
 And when our Father calls us home,  
 Calm and submissive shall resign  
 Our ashes to the silent tomb.

## Obituary.

MRS. SARAH POWELL,  
 Of the baptist church at  
 Ilford, Essex, was baptized Sept.  
 29, 1811, in company with her  
 husband and three others, and  
 from that period to her death  
 bore an honourable testimony  
 to the truth as it is in Jesus.  
 The account she related to the  
 church contained a narrative

of eight or nine years of the  
 Spirit's work upon her heart.  
 She was led to see the exceeding  
 sinfulness of sin, and when speak-  
 ing of her doubts and fears she  
 spoke of her heart as one that  
 was deeply affected with its de-  
 pravity. Sin was her burden,  
 and she not only confessed it to  
 God, but abhorred herself upon



the account of it. She saw such a beauty in holiness as to thirst after it with intense desire, she loved the Lord Jesus Christ in sincerity, and often used to say "I have no dependance upon any thing for salvation but *Christ alone; He is all my hope.*"

She loved the *House of God*, as was manifest by her regular attendance upon all the means of grace. Christian conversation she much enjoyed, and has frequently said, "I have no greater pleasure than to meet the people of God, to hear his word, or to unite in prayer with them; but I cannot bear the conversation of the wicked." The want of conformity to the will of God, in any who made a profession of Religion, much grieved her; and she was taught to pray "Hold thou me up, and I shall be safe."

About March 1813, she was taken very ill, and while her mind was in great darkness, said "If I knew that Christ was mine I should not wish to stay; the world is nothing to me." At length the Lord appeared for her, dispersed her gloom, set her soul at liberty, and then she felt her hope was *well founded*. Many visited her in sickness, which confined her to her bed six months or more. *Pining sickness* carried her away. Her poor emaciated arms she often showed to her friends to convince them she was going the way of all living.

One evening she was taken worse, and sent for a friend; her breath became very short, pulse low, and it was expected she would soon have done with mortal things; her countenance was remarkably composed, one of

her daughters who was her faithful attendant during the whole of her affliction, was very much affected and said, "She is dying—call my father," he was called, she was not able to speak, not one thought she would ever speak again; but after some time she revived, spoke much of the goodness of God to her, not only in giving her those consolations she enjoyed, but in supplying *all her need*. Another time, when very low, her friend said,

"Can he have taught you to trust in his name

And thus far have brought you to put you to shame?

His love in time past forbids you to think He'll leave you at last in trouble to sink;  
Each sweet Ebenezer you have in review  
Confirms his good pleasure to help you  
*quite through.*"

She seemed cheered by the reflection, and expressed her confidence in God. Mr Smith, her pastor, for a long time visited her every evening, and observed, that passage of scripture was exemplified in her, *Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee*. Her spirit was greatly refreshed in hearing the *Christian's triumph* read to her; a funeral sermon for Miss Ann Williams, by Mr. Abraham Booth. She used sometimes to say, "There is something in death nature shrinks at; death you know, is an enemy to nature." But when any of her friends suggested a thought of her recovery it was always painful to her, she longed to be released from a body of sin; indeed for months before her confinement she appeared to be ripening for Glory, her conversation savoured

of Christ—*Religion* seemed the *business* of her life.

She loved to hear the voice of prayer, and when a praying friend called upon her would say, "Won't you drop a little honey?" Meaning will you not pray with me before you go? Once on seeing her weep, her daughter took her by the hand, and said, "My dear mother why do you weep?" She said, "I don't want to hasten the hand of the Lord, but I pray that I may have patience to wait till he comes, for his time is the best." The 42nd. Psalm was read to her; clasping her hands together, she said, "O what a sweet Psalm, how I do love and enjoy the word of God! I enjoy more of the Lord's presence in this affliction than I ever did in my life before."

Feeling herself better one day, she asked for a looking-glass to look at herself, then said, "I am afraid I shall get well again, I fear indeed to be engaged in the things of the world again." Her husband said, "Is it not a pain to you to think of leaving me and our children behind?" She said, "Once it was, but it is not now, for the Lord has enabled me to leave you all in the hands of Jesus." She would lie a considerable time together, as if in deep meditation, then would mention some sweet text that had been upon her mind, often repeating those lines,

"Why was I made to hear thy voice  
And enter while there's room?"

Once being in great pain, yet submissive to the divine will, she said, "Bless the Lord, O my soul, and all that is within me bless his holy name." She felt

much satisfaction in hearing 1 Cor. xv. read to her, called it "that sweet chapter," and would sometimes exclaim, "O Death where is thy sting! O Grave where is thy Victory!" Another time, with sacred pleasure, she said "In that day thou shalt, say, O Lord I will praise thee! though thou wast angry with me, thine anger is turned away, and thou comfortest me! yea though I walk through the valley and shadow of Death, I will fear no evil, *for thou art with me*, thy rod and thy staff they comfort me."

Sabbath evening, August 15, she was taken worse, and felt that the time of her departure was at hand. Monday she said but little, and took little notice of any body. Tuesday morning, she put out her hand and asked one to feel if her pulse was gone; being answered, "No," she said, "I wish it were, I want to go to Jesus." Her daughter said, "my dear mother, how do you feel your mind?" She replied, "Very comfortable. I am still on that rock, I shall soon be with my dear Lord." Her last words were, "Come Lord, come, cut short thy work;" and she fell asleep in Jesus, about eight in the morning of August 17, 1813, aged 49 years. Her remains were interred in the Baptist burial ground at Ilford. Mr. Smith improved the providence by a sermon from words chosen by herself, 1 Thess. 4, 14. *For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him.*



## MRS. RACHEL TIDD,

Wife of Mr. William Tidd, of Ashwell, Rutland, (brother of Mrs. Ward in India,) was one who feared the Lord from her youth. Her father died when she was a child; but her pious mother, who took care to bring up her children in the fear of God, had the pleasure to find that her instructions, admonitions, prayers and example, were not in vain. Mrs. T. when young, attended the baptist chapel at Oakham. The friends perceiving her piety and ability, soon formed very pleasing and intimate acquaintance with her. She was baptized at Oakham, June 6, 1802, by Mr. Jarman, then pastor of that church. She was then but 19 years of age, but the experience she related before the church was very satisfactory; and astonished many who heard it; and they glorified God on her behalf.

She did not rest satisfied in merely complying with a positive command, and so obtaining a name in a church, remaining little concerned for its peace or prosperity. Her heart being in union with religion, she manifested it by a regular attendance on the ordinances of the house of God. She could say, "I love the habitation of thine house, the place where thine honour dwelleth."

About four years ago she was married to Mr. Tidd, and we hoped she would be continued a blessing to the cause of Christ in this place for many years. But how soon our brightest day is beclouded, and our fairest hope blasted. We know that the Lord reigneth, and that whatsoever he doth is right, we are not left to sorrow as those without

hope. The value of her character will best appear by a few extracts from a small diary which she left; and from letters she wrote to one of her valuable friends.

August, 1801. In her diary she says, "I trust the Lord has forgiven my sins; O how happy have I been for several days, I felt myself in Jesus' love. While I was almost sinking in despair, and crying what must I do to be saved? I was fully answered by these words, 'Believe in the Lord Jesus Christ and thou shalt be saved.'"

Dec. 6, 1801. "I have this day seen the ordinance of the Lord's-supper administered; and O how sweet it seemed to me; I long to be a partaker of it. O may the grace of the love of Jesus fit me for his disciple, and renew me in his likeness; and though for a while I be excluded from the communion of his saints below, I shall be made a partaker of those heavenly joys that are in reserve for them that love him. O my God, do thou hasten the time when I shall be cleansed from all sin, and love thee with my whole soul. I long to be made wholly thine; but when I view my depravity and rebellion against thee, Almighty Father, I tremble lest I should be given up to hardness of heart; lest I should turn again to sin and forget God. O my Redeemer still let thy spirit strive with the greatest efficacy; and stand by me in the awful hour of temptation, and rescue me from all my sins."

Dec. 20. O how dark has this day been to my soul. I have heard the gospel in its purity: but O how little of it seems to

affect my mind ! What a lukewarm state have I got into. O my sluggish soul, what hast thou been doing ! Where art thou fled from the presence of thy Maker ? O gracious Redeemer, stir up my spirit and quicken me by thy grace."

June 3, 1802. "Two days ago I received an invitation to join the baptist church at Oakham. It is what has been strongly impressed on my mind for some time ; I saw it was a duty I could not be excused from ; and now the time is come, and to-morrow is appointed for me to say what great things the Lord hath done for my soul. Be with me, my eternal God ; and teach my heart and tongue to speak to thy glory. But O I tremble lest I should have been deceiving myself hitherto, and should I now make an open profession, and deceive others, what condemnation will be my due. O my God, search me thoroughly and shew me my most inward and secret sins in their true light ; that I may cast myself wholly on the Lord Jesus : O God prepare me for this important affair, and support me in it with thy divine aid."

June 6, 1812. "This day I have made a solemn and open profession of faith in Christ ; I have been baptized in the name of the holy and blessed Trinity, and have set my hand to a covenant to serve the Lord. O may I never forget the solemn, the important transactions of this day ; may the Lord give me his grace that I may be enabled to walk worthy of my high calling, and to resist every temptation. If ever I feel myself disposed to sin, O may I remember this day's work,

that I may shun every appearance of evil. What a sweet and comfortable day has this been unto my soul. I have enjoyed much of the presence of my God ; all other delights are less than nothing ; thy ways are indeed pleasant. It is impossible to describe the happiness I feel."

Dec. 6, 1812. In her last letter to her friend, she says, "The path of religion is stiled the path of peace, and I think I can say I have experienced it to be so ; but while I carry about a depraved nature, I find by painful conviction the man of sin is not dead. No, he only waits, as though asleep, for a convenient time of my security, to make fresh attacks, to cool my ardor, and, if I may be allowed the expression, to freeze me in my duty, and then to keep me from it ; but this is my consolation, almighty grace is near and ready to assist me. May the Lord help me to cry mightily to him, to bless the blessings I am favored with, that his rich, free, and boundless grace may not be lightly esteemed by me. I sometimes have been ready to wonder at those who have not the vital knowledge of the gospel, but looking inward I see in myself a far greater cause to be astonished, who have in some measure tasted of the sweetness of spiritual mercies ! Lord, revive thy work. He says, "I will be as the dew unto Israel," and such is my need of divine influence. O for an overcoming faith : then shall I be lively, nor ever tire or faint in all the heavenly way."

The beginning of August 1812, she was very poorly ; but seemed somewhat better for about two

months. Her complaint wore a formidable appearance, as it fastened upon her lungs. She often observed she should not recover. There appeared no help from medicine. As a wife and mother she tenderly felt for her husband and only child, but in the idea of leaving them, would say, "I shall leave them in better hands than mine." As her weakness increased, a stupor and drowsiness increased, which unfitted her for prayer, reading, or meditation; her mind at times was dark and distressed; but at times she was favored with a gleam of hope and joy. "How unfit" she would observe, "is a time of affliction to seek the Lord." But as she drew near the close of life the Lord whom she loved comforted and strengthened her: the last month of her life her doubts were removed. She rested on his word, and on the merits of the Redeemer, as the only foundation of her hope.

Her mother expressed a hope she might recover; she said, "I may be better, but the blow is struck." Her mother mentioning some worldly things to her, she said, "I have done with all anxious thought about them." Death evidently about her couch had loitered long, and it might be said her thoughts went out to meet him. He gave a sudden stroke at last; being no worse than usual, she was helped up, but her strength was quite gone. She was supported to her chair, her husband and mother waiting by her, wished something to be brought for her, but she laid her hand on her breast intimating it would be of no use; as she continued breathing, her mother said, "Thou

dost not know me now:" she opened her eyes and looked with a smile, then with exertion reached out her hand, first clasped her mother, then her husband, to bid a final adieu, and without a struggle fell asleep in Jesus, Saturday evening, Nov. 20, 1813, in the 31st year of her age. She was interred in the chapel-yard at Oakham, and Mr. Miller preached on the occasion from Rom. viii. 18. *T. M.*

Mrs. SARAH WHITEHEAD,

The subject of the following memoir, was the daughter of Mr. Ekins of Woodhurst, in the County of Huntingdon, and was born Feb. 10, 1789. In January 1810, she was married to Mr. William Whitehead. It was not till this period of her life, residing at Eston near Spaldwick, that she attended the ministry of Mr. Manning, the Baptist Minister, and from his ministry derived solid advantage. In the month of February 1812, she was led to change her residence to Spaldwick, a circumstance she always reviewed with great pleasure, as it gave her an opportunity of attending more steadily the means of grace and of conversing more frequently with her christian friends. There are many now living that can witness how holily, how unrebukeably, how unblameably she walked before them in love.

In the Spring of 1813 she was delivered of her second child, and from this period her constitution appeared gradually weakening, and a consumptive disorder, which for a long time had preyed upon it, now assumed



a menacing appearance, and the time of her departure appeared to her friends and herself evidently at hand; but none of these things moved her, neither counted she her life dear to her, that she might finish her course with joy. The name of Christ and the value of his sacrifice, was her constant theme, and she was in possession of joy unspeakable and full of glory. At times she had very distressing fears arising not from doubting the ability or the willingness of Christ to save, but of her Interest in his sacrifice.—These were gradually dispelled, and she was again enabled to trust in the Lord and stay herself on her God. So great was her joy towards the close of life, and so abundant her confidence, that frequently in an extacy of delight she would exclaim, "Blessed Jesus, Blessed Jesus, he has done great things for me. What could I now do without him? I thought I had been going to him, I shall soon be with him.

Sweet Affliction! Sweet Affliction!  
Which has brought to Jesus' feet."

The Hymn from whence these lines were selected was so exceeding precious that it was with great difficulty she could be restrained from singing it even when her bodily weakness rendered it dangerous. On being asked if she had any wish to be restored, she replied, "No, none at all; I lie as clay in the hands of the potter, Lord do with me as seemeth good in thy sight." Her children being

mentioned, she said, "I can give them up, the Lord will provide for them, there is nothing I wish to live for but to witness the conversion of\*—Dwelling still with much sacred delight upon the name of Christ, and dissatisfied with her present notes, she broke off abruptly, and said,

"We will praise him again when we pass over Jordan."

After recovering at another time, from the distressing apprehensions of mind with which she had been exercised, she said,

A feeble saint shall win the day,  
Tho' death and hell obstruct the way.

Having called her friends round her bed, she gave them those counsels which their respective circumstances required. Pain of body again returning, in a very violent manner, after it had a little abated, she said, "and not a wave of trouble roll across my peaceful breast."

She evidently possessed the full assurance of faith, her gratitude was as lively as her confidence.

This happy state of mind continued till 3 o'clock on the morning of November 21st, when her happy spirit took its flight to the bosom of her Lord.

#### MR. AMPHLETT.

Dec. 3, died at Eversham, aged 73 years, the Rev. Mr. Amphlett, Baptist Minister. Early in life he professed himself a disciple of Jesus Christ, and for nearly half a century was a zealous minister of the

\* The conversion of the person referred to, lay very much upon her heart, may her dying prayers speedily be answered.

gospel to different Baptist churches.

While he preached the important doctrines and blessed promises of the scriptures to others, he exhibited in his own life and conversation the sanctifying controul of the former, and the sweet consolations of the latter were manifested in the placid resignation of his mind to affliction, and its holy tranquillity in the hour of death.

His preaching was like his deportment, principally marked by its simplicity and sincerity—having little acquaintance with literature, his sermons were not indebted to it for any of their power to influence, or to please; nevertheless, from an intimate acquaintance with the sacred scriptures he was at no loss for the means of smiting the consciences of the impenitent, or of administering the consolations of hope and of mercy to the hearts of the convinced and the contrite. What the Bible had ever been to his own heart, he earnestly strove to make it to others—the grand cabinet of all that is most precious and desirable in life and the softest pillow on which the soul may repose in the hour of death.

His mental faculties remained but little impaired to his dissolution, but his organs of speech being considerably paralyzed his usual method was, on the enquiry of his friends, to refer them to some passage in the Bible at his side, applicable to the state of his feelings, which were, uniformly neither allied to presumption or despair. An habitual contemplation of the important crisis approaching, a firm reliance on

the promises of God respecting it, and a careful examination of his right to appropriate them to his own soul, had produced in it that sacred security, that “peace of God which passeth all understanding,” which was as the first dawn of glory in the spirit just entering the regions of eternal day.

Thus closed the life of a faithful servant of Jesus Christ; through a considerable portion of which he sustained the weight of the duties of the ministry of the gospel accompanied with perhaps a larger measure of the difficulties and sorrows, and a smaller portion of the temporal advantages and honors that usually accompany it, yet looking forward to “that rest that remaineth for the people of God,” he murmured not at the amount of the former, nor coveted an increase of the latter.

Without ever desiring, to see his name written on the cobweb scrol of popular favour, his faithfulness and zeal in the service of his Master, united with his personal piety, sincerity and humility have secured for it a more durable record in the affectionate remembrance of those who best knew him. *Thus shall the righteous be had in everlasting remembrance.*

#### PRISCILLA PELLING.

Jan. 30, 1814, died Priscilla Pelling, at the house of Mr. Joshua Robins, Bow, Middlesex. In her death the church at Bow has sustained another heavy loss. She had entered into the eighty-first year of her age, and had been a professed disciple of Christ more than forty years. Her last experience was, in general, exceeding

ly happy; but as in the height of Summer passing clouds are sometimes observed to interrupt, for a moment, the rays of the sun; so our departed friend suffered, sometimes, a momentary depression, while in general, her spiritual enjoyments were eminently great.

Not long before her death, a female friend heard her say, 'How shall such an ungrateful sinner as I am stand in the presence of God—Oh how shall I bear to see my Saviour?' Then she rejoiced that the blood of Christ cleanseth from all sin, and said much on the atonement; declaring it to be the only source from which she could derive any hope of acceptance with God. 'Oh what should I do,' she exclaimed, 'if my Saviour were to leave me now?' Then she spoke of the intercession of Christ, as if she saw and felt much of the importance of it, saying, 'He lives—he lives still—and he must live.'

To another a female friend she said, 'My Saviour will soon come and fetch my soul away; now, Lord, heart and flesh fail, be thou the strength of my heart and my portion for ever.' At another time she said, 'I am waiting for my Father's call—Christ is coming to fetch me, and death cannot hold me longer than he please.' Her friend said, 'I am glad to see you so happy;' she answered 'I am happy in the love of Christ.' At another time she exclaimed, 'What a friend is Christ to me. If one good thought could have saved my soul, in that I should be found wanting, without him. Why do my minutes move so slow—why, Lord? I am waiting for thy call and ready to go. I want to speak something in the

praise of my Saviour—Oh praise him—sing praises to God and the Lamb for ever and ever.'

Like *Priscilla*, whose name she bore, she expounded to many inquirers the way of God more perfectly. If she had lived in the age of Paul, it is highly probable that she would have been one of his "helpers in Christ Jesus"—that she would have laid down her own neck for his life—that she would have received thanks from him and from all the churches of the gentiles—and that she would have had a church in her house (Acts 18, 26. Rom. 16. 3—5.)

Her constitutional temper was ardent and sanguine, and the features of her christian character were very strongly marked. Every one that knew her must have remarked her cordial affection for christians of every denomination. Her kindness to the poor had no bounds except those of her income. If she had been called *Dorcas*, she would not have been misnamed. There are many weeping widows who can now shew the coats and garments which she made with her own hands for them or for their children. She was zealous in every good work—was willing to subscribe to any laudable undertaking—to lend as well as to give, and sometimes beyond the limits which prudence would have prescribed. God blessed her industry, and it seemed as if "the more she gave away, the more she had." Though she had been a widow many years, and was often heavily afflicted, her "barrel of meal wasted not, neither did the cruse of oil fail." She has left behind some tokens of her benevolence in small legacies to the poor members of



the church at Bow, and to several public Institutions. With no large funds, except those of love and activity in her own breast, she did more good after she was confined to her chamber than many do in a whole life of health and ease. *The lips of the righteous, saith Solomon, feed many.*" Multitudes were thus fed by our departed friend. She not only conversed very freely with those who called upon her, but zealously sought out opportunities of making known the way of salvation. In this way she was useful, not long since, in bringing to an acquaintance with the gospel, a young woman who had been educated in the superstitions of the roman catholic faith. She was the comforter of the afflicted of every class. The young and the old applied to her as to a woman of large christian experience. If they were in trouble—whether of body, or mind, or outward estate, nothing was more common than to hear them say, they must go and tell Mrs. Pelling about it. The Lord raise up more Priscilla Pellings in all our churches!

Monday Feb. 7. She was attended by a large concourse of friends and neighbours to the grave, near the walls of the meeting-house at Bow. Feb. 13. Mr. Newman, her pastor, preached her funeral Sermon from *Ps. 73, 26, My flesh and heart faileth but God is the strength of my heart, and my portion for ever.* A few lines selected by herself for an epitaph are highly characteristic.

"Until I reach the seats of bliss,  
I'll sing no other song but this  
A sinner sav'd by grace."

### THREE PERSONS.

The church and congregation of Thrapston, Northamptonshire, have lately been visited with repeated strokes of death. January 25, 1814, three persons, one a member of the church, and two of the congregation, were removed, all within a few hours of each other.

One who had been engaged the whole of Monday in his usual occupation, returned to his family; where having received his last earthly meal with gratitude and devotion, he retired with more than usual serenity to rest, and without a sigh expired in a fit.

The sudden transition, though peculiarly distressing to his family and friends, must have been inexpressibly happy for himself. Absent from the Body, he is present with the Lord.

Another was taken with a complication of disorders, which in a very speedy manner removed him. During the period of his confinement, the most cheerful resignation was blended with humble hope, and his feelings in the approach of dissolution were uttered in the words of scripture, *Into thy hands I commit my spirit, for thou hast redeemed it, O Lord God of Truth.*

I shall mention one more. He was a man who had been a professor for many years, and was a partaker of the Grace of God in truth. At the commencement of his last illness, conversing on the importance of an Interest in Christ, repeating those words of the Apostle, *He loved me and gave himself for me*, he exclaimed, "This is all that is needful, and all that can be desired;" and being asked as to his personal en-

joyment of it, answered "I am not without a humble hope that Christ is my Savior."

"The mercy of God, through our Lord Jesus Christ, was the only source of his consolation, even to the last he said, "I must come as a sinner to be pardoned;

as I trust I came when I believed. I ask for Pardon, Lord."

The Remains of the three deceased Friends being committed to the earth, on the Lord's-day following the Rev. W. Ragsdell improved the solemn Providences from *Dent*. xxxii, 29.

## ACCOUNT OF RELIGIOUS PUBLICATIONS.

The Works of Abraham Booth, late Pastor of the Baptist Church assembling in Little Prescott Street, Goodman's Fields, London. With some account of his Life and Writings. In three Volumes. Button and Son. £1 16s. 1813.

When a man who has obtained any literary reputation leaves the world, all the exertions of his mind that have been transferred to paper are eagerly sought after. Of late years this avidity to lay hold of every thing which a man of eminence ever wrote or uttered has not tended much to raise the reputation of some who have a reputation to lose. The public admired and honoured them when they put forth their best thoughts in their best dress; but a little nearer approach often exhibits the man of letters thinking and speaking but too much like another man, and what was intended to be a monument of his greatness becomes a memento of human frailty.

These observations do not apply to Abraham Booth. From the time he became a christian the remarkably strong lines of his mental and moral character were formed under the prevalent influence of evangelical truth. He could not be frivolous—he gave the world no trifles from the pen or from the press. The volumes before us exhibit a monument of industrious application, of laborious research, and of sharpened intellect, united to exercise and in-

crease the energies of a man of God. In this light they will be regarded as long as the most important subjects shall interest the christian world.

The writer of this Article, and many others, have thought it somewhat strange that among his contemporaries in the ministry (of whom there are many in his own denomination whose talents and character would have been honourably employed and would have conferred an honour upon the subject) no one should be found to take the place of his biographer! The meagre sketch, miserably eked out, prefixed to these volumes, is not worthy of the character of Abraham Booth. It is earnestly hoped that a future edition will give the proprietors an opportunity of remedying this defect.

The first volume commences with *The Reign of Grace, from its rise to its consummation*. To say that it is a masterly performance is only repeating the public opinion, long since expressed, in Holland as well as in Britain, in a manner not to need our eulogy. It is already in possession of the approbation of the friends of vital godliness of every denomination, to an extent rarely attained by modern works of divinity. To this celebrity the importance of the subject has contributed a share as well as the evangelical skill with which it is discussed. *Grace* is every thing in the Gospel economy. It does not come in occasionally to

help out defects, but sits constantly upon the throne and reigns in all that relates to a sinner's salvation. His election, calling, pardon, justification, adoption, sanctification, perseverance, and final existence in glory, are all of Grace, by Jesus Christ, without whom no Grace ever was or will be shewn to the guilty.

This production laid the foundation of the Author's reputation. It gained him the friendship, lasting as life, of that ornament of the establishment, the Rev. Henry Venn, author of the *Complete Duty of Man*; and it drew Mr. Booth from his obscurity and placed him in a station of respectability in the metropolis, in which the latent energies of his mind were called forth, and their unwearied exercise contributed to enlarge their powers.

This piece is followed by *The Death of Legal hope the Life of Evangelical obedience*; which may be regarded as a kind of Supplement to the preceding, shielding it from arminian self-righteousness on the one hand, and from antinomian licentiousness on the other. Many pious people undergo serious trouble for want of correctly understanding this subject. They hear it repeated in various forms, and earnestly pressed upon the attention of the professing world, that a holy state of the affections is essentially necessary to a personal enjoyment of genuine gospel comfort; painfully conscious that the purity of their hearts is not commensurate with the requirements of the divine law, instead of applying to the grace of the gospel for relief, they labour hard to bring their minds into a state adapted for spiritual enjoyments, and are perpetually entangled in a yoke of bondage. But a gospel-view of the divine perfections leads the sinner to revealed grace as the only ground of hope—nor does the believer, thus receiving the atonement, feel his obligations to a holy life relaxed—the grace of the Prodigal's reception, and the freeness of the pardon he obtained, bound his heart to the

rules of his father's family, and left him no wish ever to depart from his house again. The heart of Abraham Booth felt this holy influence of gospel grace, and he gave his feelings to the public in the piece before us in strong language—but not too strong when applied to those who turn the grace of God into licentiousness. He had not so learned Christ. Few men have loved the law in their hearts or honored it in their lives more than the Author of *The Reign of Grace*.

The second volume begins with *Glad Tidings to perishing sinners*; or *the genuine Gospel a complete warrant for the ungodly to believe in Jesus*. A plain reader of our Lord's Commission to his apostles might think it wonderful that it should ever be a question among any of its ministers, to whom the Gospel should be preached! Perhaps the diversity of opinions on this subject arose in part from mistakes respecting the Gospel itself—*what it is*; in part from erroneous views of the moral responsibility of man as a fallen creature; and in part from the ardour of the preacher's wishes for the salvation of his fellow men. Good ministers of Jesus Christ labour for the conversion of their hearers. They inform the judgment, reason with the will, and make very powerful impressions upon the affections—but do what they can, they find the sinner spiritually dead in trespasses and sins. They look round and round about him, but there is no coming at him effectually, unless the wind that bloweth where it listeth, but not at their bidding, shall blow upon the dry bones that they may live. It is therefore very natural for Ministers to feel as though they had not done quite enough when they have preached the Gospel of the Grace of God, and exemplified its holy and happy tendency habitually in their lives. They want to come a little nearer to the unconverted part of their hearers. Hence their prying researches and their clashing conclusions respect-



ing prerequisites in order to a right reception of the Gospel.

Man is indeed in an awfully singular situation—a situation which would defy the intellect of an angel to find out in what manner the divine perfections would be glorified in dealing with him. God has discovered in the Gospel, mercy and justice, righteousness and truth in harmony, and we are called to behold his goodness and his severity. It is when men leave the simplicity of Revelation, and wander into metaphysical questions, without any star of heaven to guide their way, that they lose themselves and puzzle their fellow men.

Some, having considered faith as the act of a holy mind, have concluded that in order thereto the will and affections must be previously renewed by the holy Spirit, before the eye of the understanding will even look at the truth as it is in Jesus with complacency, or the will be at all inclined to hearken to words of pardon and peace through him. It is but a step farther for others to conclude that a sinner, conscious of an unholy state of mind, however terrified with a consideration of its consequences, has no immediate right to apply to Jesus Christ for help in his present condition; or, in plain terms, to believe in the ability and willingness of the Saviour to meet his case as it is—for if, say they, a certain state of mind be necessary, *per se*, preparatory to a right and true believing unto salvation; then, the *first* object of a sinner, who finds himself destitute of such a prepared state of mind, should undoubtedly be to get that in order to his coming to the Saviour aright: and it is no matter whether such state of mind be considered as constituting the ground of his acceptance or the manner of his approach—if he cannot come properly without it, he must be concerned to get it in order to come. But however this and other similar consequences, may follow the developement of the scheme adverted to, those who, to a

greater or less extent, support these views do not mean to carry things in this way. They probably intend no more than to establish, to its full extent, the awful fact, that a sinner never does any thing right till enabled by the Grace of God. Many who espouse these views are as far as any man can be from urging a sinner to any measures *preparatory to believing in the Son of God*; but they tell him plainly what is and ever will be the moral character of his heart until he obtain Grace to believe.

Opposed to the views referred to ranks the Author of the article under consideration. He regarded them as tending to hide the Gospel of the Grace of God from many to whom it is especially directed, and to whom it is emphatically good news. He therefore comes forward to establish the proposition, *That the genuine gospel is a complete warrant for the most ungodly person to believe in Jesus*. It is not quite clear that this proposition will always identify itself to the mind of every reader with its amplification two pages farther on, where he adds, *without any holy disposition being necessary for that purpose*. The thing may be necessary, *per se* and *sine qua non*, without being required as a qualification. Mr. Booth was not in the habit of thinking without regarding consequences, or of expressing himself without precision, but it is likely his reasonings on this proposition will be opposed on the ground of their implying the act of an ungodly mind, (whilst yet *ungodly*) believing in Jesus.

After all, it is not very plain, to a man unaccustomed to these investigations, what is the advantage gained by a victory on either side. Man still remains dead in trespasses and sins, an enemy to God by wicked works,—the Gospel and the Gospel only, is the power of God to salvation, to as many as believe. Peradventure these speculations had better be at rest: The churches ought not to desire the return of

those days in which pastors stood up one Lord's day after another to prove that ministers ought to preach the Gospel to the unconverted ; but although they seemed to establish their point beyond contradiction, they did not *so preach* as they had been proving they ought. At the same time others were engaged in defining certain restrictions and limitations to the proposition that the Gospel should be preached to every creature ; and this they did to such an extent as to leave no time left to preach it to any.

*An Essay on the Kingdom of Christ* is the next article in this volume. Here the Author felt himself at home, discussing the spiritual nature and holy character of a kingdom not of this world in its origin, its subjects, the means of its establishment, the laws of its government, the splendor of its appearance, its immunities, riches and honours. or its limits and duration. On each of these topics he discovers a zeal becoming the Truth, and the ability of a Master in Israel. This is a subject which Protestant Dissenters of the present day would do well to study, and Mr. Booth's Essay merits the attention of all who would see and admire the holy simplicity of the Gospel Economy.

*An apology for the Baptists* who practise strict communion closes the second volume. This is not a place to discuss the merits of the question. It is our happiness to honour and love the men who act, as we believe they do, from principle, on both sides.

The third volume consists of several sermons and funeral addresses, with three posthumous essays, on *The love of God to his Chosen People—A Conduct and Character formed under the Influence of Evangelical Truth—Evidence of Faith in Jesus Christ, both negatively and positively considered ;* and concludes with *Thoughts on Dr. Edward Williams's Hypothesis relative to the origin of Moral Evil.*

To say that these are ALL interest-

ing and worthy of being preserved might savour of common-place when applied to the productions of Abraham Booth. The funeral sermons and addresses are an excellent pattern for that class of ministerial exercises. The PASTORAL CAUTIONS are particularly valuable. They should be in every young minister's hands ; and if he laid them up in his heart, it would be well.

We conclude with an Extract ; the closing paragraphs of the last volume, as it breathes the pious spirit of the writer, and contains a short but suitable reprimand of useless and unwarrantable speculations.

" Were my opinion asked respecting *the origin of moral evil*, the answer would be, I have no opinion upon the subject ; nor dare I form conjectures about it. Having long been fully persuaded, that a satisfactory solution of the question lies far beyond the reach of human intellect ; I consider it as more becoming my feeble reason, and much more respectful to Divine Providence, to exclaim with Paul, O THE DEPTH ! than to indulge speculation on a subject so mysterious ; lest I should fall under the righteous reproof of Jehovah's interrogatory to Job, *Who is this that darkeneth counsel by words without knowledge ?*

" Of this however, I have no doubt, that the existence and prevalence of moral evil, in the rational creation, are completely consistent with all the perfections of God, and with all his eternal decrees ; and that, under the management of supreme wisdom, when the great system of Providence, respecting both angels and men, is finished, the conduct of God, in reference to evil, both moral and natural, will be to *the praise of his glory*, in the eyes of all holy creatures."

The loss of connexions deplored and improved, a Sermon preached at Argyle Chapel, Bath, on Sunday Morning, Sept. 28, 1813, occasioned by the death of Mr. Thomas Parsons, who died the 18th of

September, in the 70th year of his age. By William Jay. Second Edition. Hamilton &c. 1s. 6d.

The just celebrity of the Author of this discourse will suffer no diminution from the portrait he has given us of a highly respected friend. It exhibits a correctness of delineation which affords the public a sight of the man and the christian as he was: his excellencies are not emblazoned, nor are his defects thrown into the shade; they occupy the place in this discourse which they occupied in his life. Those who knew the original must recognise the likeness, and those who were most intimate with the living character will most readily perceive, in the picture before us, the striking features by which it was distinguished.

We admire the following figure for the propriety of its application—"His solid, his extensive, his established, his acknowledged worth can bear a censure. Some are too poor to lose a farthing; but the loss of a purse does not alarm the friends of the rich. It is the insignificant man that dreads reproof; he is "in danger of being snuffed out." But we have not a candle before us.

Defects through nature's best productions run,

Our friend had spots, and spots are in the sun."

After delineating "*the character of the departed as a whole*"—as peculiarly attached to the volume of inspiration—honouring the worship of God in the week as well as on the sabbath—leaving a reputation without a stain—the friend of liberty—civil and religious—a kind adviser, a generous benefactor, and a friendly correspondent—Mr. J. proceeds, "Observe him at the head of his family. See him walking within his house with a perfect heart, and setting no wicked thing before his eyes. Hear him morning and evening at his domestic altar. Remember the unimpeachable value of the neighbour; the master; the husband; the father"—It was in these relations the deceased at-

tracted every heart. The writer of this article well remembers a delightful summer evening at the house of one of his children, where others also and their little ones were assembled at the close of the Lord's day. Here he took the Bible, expatiated on its inestimable value, containing the mind of God; he invited, urged, intreated them all to search therein daily for the greatest of all treasures, TRUTH. "This Book," said the venerable father in the midst of his assembled family, "is sent from heaven to teach us how to think and act for eternity. It reveals forgiveness for our offences against the best of Beings, and the means for delivering us from all the errors of our understandings and of our hearts. Study the Scriptures therefore, and as you read them take courage from the voice of the Friend of sinners, *The Truth shall make you free.*" After some cautions against the influence of passion, prejudice, education, and prevailing notions, he offered up a prayer, in every petition of which the feelings of the father and the friend were evidently breathed out before God. At the close it was pleasant to contemplate the impressions visible on the countenances of the circle which rose up around him. The children plucked his coat to catch another smile before they retired to repose, and the domestics cast towards him a look of reverential affection as they left the room.

Such was the man whose decease occasioned this very interesting and appropriate discourse. May his descendants for generations yet to come inherit all his virtues, and prove in every department of life that they are the children of a man in whose spirit there was no guile.

Advice to students and Ministers:  
A Sermon preached at Broadmead Bristol, August 4, 1813, before the Bristol Education Society, and published at their request. By Thomas Colles, A. M. Button &c. 1s.

This plain solid and judicious dis-



course is founded on 1 Tim. iii 15. *That thou mayest know how thou oughtest to behave thyself in the house of God*; from whence the preacher takes occasion to "suggest a few observations on that general propriety of conduct which ought to be apparent in the Ministers of Christ, both during the period of their preparatory studies, and in subsequent life." He then considers Christian Ministers as "presenting themselves in six points of view, as Students—Probationers—Pastors—Masters of Families—Fellow-labourers with their Brethren—and Members of Society." "In all these relations," he observes, "it is of the greatest importance that every one should know how to behave himself." His advice under each particular, shews an intimate acquaintance with men and things, and is especially worthy the attention of all his brethren.

**Familiar Scenes, Histories, and Reflections.** By the Author of Cottage Sketches, Antidote to the Miseries of human life, &c. Gale and Co. 3s. 6d.

This little volume consists chiefly of Papers from the Cottage Magazine, which had been supplied to that work by the hand that favoured the public with the interesting characters of Mrs. Placid and her daughter Rachel. We do not think the present volume will add any thing to the reputation of the Author; though here and there these "Scenes" exhibit the same acuteness of observation, and the same skill in drawing out latent qualities, and in discriminating between things that differ, which we admired in her [her?] most popular production.

*Christian duties recommended, &c.*  
By Zenas Trivett. Second Edition. Button. Price. 1s.

This is a very good pamphlet. The sentiments are richly evangelical; and the language, at once plain, pointed and powerful, breathes the spirit of the gospel. What can be a

more animating subject than the formation of a new church? It is the lighting up of a new lamp in a dark world—the exhibition of a new trophy of the Redeemer's victory—the addition of another phalanx to 'the sacramental host of God's elect.' The worthy author has written out of the fulness of his own mind, and has presented to the public the fruits of long experience. Like the old Nonconformists he runs up to *sixteenthly*! The number of these particulars, however, might with advantage be lessened, by placing all the kindred topics under a few general heads of discourse.

Speaking of *forbearance*, p. 28. he says, "Is thy brother in error? perhaps he does not see it; if he did, probably, he would be as desirous to forsake it, as thou art that he should; thou art not then severely to rebuke him, but in meekness to instruct him; for that thou thyself hast oft times been in errors, thine own heart doubtless, can testify." We shall add another short extract. "I remember having heard of two good men, who, on some occasion had a quarrel; and one of them remembering this exhortation of the Apostle, just before sun-set, went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back with resentment and surprise; the other at the same time cried out, 'The sun is almost down.' This unexpected salutation softened the heart of his friend into affection, and he returned for an answer, 'Come in, brother, come in.' What an example, Brethren! Let us do ourselves the honor to follow it." p. 33.

We do not learn *where* this address was delivered. In the next edition this might be inserted; and perhaps the allusion to the discipline of the church of England, p. 6. might be properly omitted.

#### *Religious Books lately published.*

1. The Travels of True Godliness by Benjamin Keach, a new Edition,

revised and abridged for the use of Sunday Schools, by Jos. Ivimey.

2. Seventeen Sermons on various subjects, by Andrew Fuller.

3. Scriptural Arguments for the Divinity of Christ. Second Edition, with an appendix containing observations on the Rev. J. Perry's Letters. By Joseph Kinghorn.

### THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

In the Press. Dr. Ryland's Remarks on Baptism being considered too long for our Magazine, he has determined to print a Sermon on the subject under the Title of *A Candid Statement of the reasons which induce the Baptists to differ in opinion and practice from so many of their christian Brethren; to which will be added critical Notes.*

Shortly will be published, a new edition of Newton's Life of Grimshaw; in 12mo.

In the press, a new edition corrected of Clark's Spiritual Merchant or the art of Merchandizing Spiritualized. In a neat pocket volume: suitable for presents.

In a few weeks will be published, the Second Volume of Mr. Ivimey's History of the English Baptists. Persons desirous of having it at the Subscribers price will please to send their names to the Publishers of this Magazine.

Speedily will be published, in one volume 12mo. Annals of the Poor, containing the Dairyman's Daughter (with considerable additions) the Negro Servant, and the young Cottager, by the Rev. Leigh Richmond, A. M.

In the Press a new map of the travels and voyages of St. Paul and other apostles, with a Geographical and Historical Account of the Places they visited, as recorded in the New Testament, selected from the Writings of Edward Wells. D. D.

Proposals are in circulation for publishing, by subscription, in one volume octavo, price to subscribers, half a guinea—to non-subscribers, twelve shillings, The French Preacher: containing select discourses from the most eminent French Divines; with Biographical Notices of the Authors, selected and translated by the Rev. Ingram Cobbin.

### MISSIONARY RETROSPECT.

#### CHURCH MISSIONARY SOCIETY.

##### West Africa.—Gambia River.

Letter from the Rev. L. Butscher to the Rev. John Owen, one of the Secretaries of the British and Foreign Bible Society.

Sierra Leone, June 5, 1813.

Sir—

I am a Missionary of the Church Missionary Society for Africa and the East. Under its patronage, I have been six years on the coast of Africa near Sierra Leone, but was called home on a visit last year. Previous to my return to Africa, the British and Foreign Bible Society furnished me with many

English Bibles and Testaments, and with twelve Arabic Bibles: the first were given to me for the use of my Society's Schools in Africa, and the latter to distribute among the Mohamedans. Having left England on the 11th of December last, I was wrecked on the Tongui Rocks, about twenty miles to the south of the Gambia River, on the 5th of January. All lives on board were saved, except the Captain and one of the passengers, who were killed on shore by the natives. These latter immediately took possession of the vessel and cargo. We passengers, and the crew, fled to Goree in three

crafts which we had laden with part of the cargo of the wrecked vessel. Among the saved goods, were some boxes of Bibles and Testaments, which were sold with the rest for the benefit of the underwriters; of these I bought ninety Bibles and ninety Testaments. I wrote from Gorée immediately to a trader on the Gambia River, whom I have known these six years, to whom I supposed many of the goods of our wrecked vessel might have been carried by the natives for sale: requesting him to send me any thing which he might have bought from them, mentioning to him all the most valuable articles I had lost, and especially those Arabic Bibles. A fortnight after I received an answer from him, in which he stated, that the natives had brought a great quantity of our goods to the Gambia River, and sold them to the traders residing there; and that he was particularly searching for the Arabic Bibles and other books I mentioned, but that he could get but a few of the latter; and as for the Arabic Bibles, the Mohamedan Natives would not part with them at all: he went even so far as to offer for one to the value of 8*l.* yet could not get it. Thus it appears, that the Word of God is more highly esteemed among these Mohamedans than in many places where the Gospel of Christ has been introduced; and it seemed that some of these Mohamedans had even a regard for me, the person to whom the Bibles belonged. There was at the same time an old Slave-trader in the Gambia River, who bought a great many things of mine, which the Natives brought to him from the wreck. Some of the Mohamedans went and told him, that he did wrong in buying those things, because they belonged to a Bookman who was on board that wrecked vessel; and if he did not return the things to the Bookman again, God would punish him by burning his house and all his goods. The trader laughed at them: however, his house and goods

became a prey to the flames two days after. Whether this happened by chance, or was done on purpose, I cannot state: it shewed, however, that they have some regard for the man who brought the Word of God among them; and I may venture to say, that my having been cast away may perhaps be the saving of many of those in whose hands these Bibles may have fallen, or shall fall in future: and should this be the case surely my having been cast away, and lost almost every thing which my Society, and that of which you are a member, have so liberally furnished me ought never to be a source of regret.

In the mean time, I would beg your Society to supply me with some Arabic Bibles, as I have frequent opportunities of distributing them among the Mohamedans; and I trust they will, by the blessing of God, be productive of much good.

With much respect, I remain, Sir,

Your humble Servant,

LEOPOLD BUTSCHER.

#### MORAVIAN MISSIONS.

In consequence of an Appeal, made to the Public in behalf of the Missions of the United Brethren by some benevolent friends, and inserted in the Magazines, Contributions to the amount of above 1500*l.* have been received, for which the Secretary and Treasurer have returned their most grateful acknowledgments.

Of this sum the following Missionary Societies have contributed to the amount affixed to each:—

Church Missionary Society	L.200 0 0
(London) Missionary Society	200 0 0
Baptist Missionary Society	105 0 0

#### BAPTIST MISSION.

*Letters from India.*

To the Editor of the B. M.

Sir,

THE intelligence which has been received from our brethren in India, by the last ship as upon the whole



encouraging. The Missionaries were all in good health. Nothing had occurred which indicated a design of sending home either Mr. Lawson or Mr. Robinson. The latter, with Mrs. Robinson, safely arrived at Java in the beginning of May 1813; and have received kind and respectful treatment from the Governor, and from the Military Commander, with full permission to preach in English to the soldiers. The only question put to him was, whether his preaching would interfere with military subordination? and on saying it would not, they expressed a hope that it would repress the licentiousness of the soldiery. He was invited to call on the Governor whenever he had occasion.

His last Letters are dated June 24, 1813, when he was at *Welterreden*, at the house of his friend Mr. Brown. He had baptized about twelve of the religious soldiers, and expected to baptize more. They were formed into a church, and the Lord's supper was administered. The impression made by both the ordinances was considerable. The preaching of the word seems already to have had a good effect, and Mr. R. seems much encouraged in that part of his work. There are however serious difficulties arising from the scarcity of houses, the high price of provisions, and some other things.

Mr. and Mrs. Chamberlain also safely arrived at *Sirdhanai* in April last; where they received every kind attention from Mr. D. and her Highness the Begum. The brethren at Serampore were about to present her Highness with an elegantly bound Bible. Mr. Judson had left the Isle of France, and it is supposed that he and Mrs. J. would go to Rangoon, and join the brethren F. Carey and N. Kerr. Mr. Rice was gone to America; but with a view of returning. The churches at Dinagepore and Cutwa were on the increase: things went well at Agra, and at Patna, and in the Country of Mahrattas. At Se-

rampore and Calcutta have been many additions. Mr. Leonard, writing to Mr. Ward, says, "Fifty-five soldiers from the 24th. Regiment in the Fort, have from first to last joined, or been proposed to the church, and about 150, and as many more as wish, are permitted to come to the Chapel, on Lord's days."

In May Kresbno expressed a desire to engage in a tour eastward, towards the borders of China; in which the brethren encouraged him. At *Dacca* he distributed about 30 New Testaments among respectable persons. At *Silhet* he met with kind treatment from some European gentlemen; and at *Pandoora* preached the word and baptized.

The particulars contained in the intelligence were sufficient to begin No. 26; but the communications for February, March and April not having arrived, it must be deferred for the present. Yours,

Kettering, March 11, 1814. A. F.

Extract of a letter from Mr. Lawson to Mr. Ivimey, London.

Serampore, July 30, 1813.

"We are all through much mercy as well as we can expect in this country. Before this comes to your hands you will have heard of the opposition lately experienced by this Mission. I am not acquainted with much news, therefore cannot send any, *except that the work of God is going on rapidly.* I am now employed in cutting punches for the *Malay Bible*. The characters are those we use in the English language, but so oddly compounded and accented, as to present an appearance very formidable. I have been principally engaged as an artist ever since my arrival in India. *God is raising up many to preach his word from among the Heathen*; and though there is not that solidity of character in native preachers as there is generally in European preachers, yet they have a facility of speech and an aptness in communicating ideas which Europeans never attain. I intend writing soon to the Juvenile

Society in Eagle Street. They are doing well, exceedingly well. You may tell them that their labours rejoice the hearts of Carey, Marshman, and Ward; who have all expressed their high gratification at the existence and increase of such a Society. Thank you for your account of the poor little Orphan. May he find a friend in God as he has found many amongst his people. I inclose in this a few scraps of paper, with impressions of several languages cut in wood. They are to appear in the title pages of the different translations, as we have HOLY BIBLE printed in our scriptures. At present I do nothing at the Chinese. I taught two natives the method of reducing the character, and they are now employed in that department. I teach drawing in the School, and some of our young ladies could furnish specimens of improvement which would not disgrace an English boarding-school. This country agrees remarkably well with me: my body prospers, I wish I could add that my soul is flourishing. I preach in English here very often. I have this day been offered 100 rupees to take a reduced copy of a mutilated painting. It is the head of the first husband of an old portuguese lady, a member of the church in Calcutta. Well, these 100 rupees will be a mite which I shall delight to cast into the Missionary stock.

Yours, &c.

JOHN LAWSON.

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Extract of a letter from Mr. J. C. Marshman to a friend at Bristol, dated Serampore, April 1, 1813, received March 7, 1814,

“— A little interest has been raised at Bansbaria, about 24 miles from Serampore, not only without the presence, but even without the knowledge of a missionary. It was the work of the Holy Spirit alone, through the means of a *Scripture Tract*, dropped there by Mr. Chamberlain. I believe five men of respectability and influence have been

baptized from thence, and there are hopes of many more. In the villages around Serampore a change is evidently perceptible. Opposition from the lower classes seems to have died away. They receive tracts with eagerness, and read them with attention, and are sometimes so bold as to expose the abominations of the brahmans. The brahmans, however, are uneasy, and use every art to counteract the glorious work. I trust it is a sure prognostic that they have but a short time to reign. Many of the common people wear the shackles with reluctance, and it is only through want of countenance that they do not avow their sentiments. Last week a woman was buried alive with the corpse of her husband at Godolpara, near the residence of Captain Kemp, who witnessed the shocking scene. The brahmans take the lead in every species of immorality and indecency. A very learned pundit who is employed in the translations, and who has few equals in the country for learning, is living with the widow of a fisherman. When this was mentioned to several brahmans who work in the office, they said, that he was a man of a superior cast, and they could not politely refuse an invitation with him, though he had lost cast. A Soodre who was standing by, said, that the whole country was one scene of abomination, in which the brahmans were the principal actors.

Dr. Carey is now publishing a catalogue of all the plants in the garden, near Calcutta. When the book is completed, you will see how much Felix Carey has enlarged the number of plants in the garden.”

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#### CONTRIBUTION.

THE associated Friends at Brothertoft and adjacent Fens, mentioned in our last volume, p. 261 have remitted to Mr. Button *four pounds* for the Baptist Mission in India.



## DOMESTIC RELIGIOUS INTELLIGENCE.

## IRELAND.

BAPTIST SOCIETY FOR PROMOTING  
ITINERANT PREACHING IN IRELAND.

At a Meeting held at Eagle Street Chapel, Dec. 6, 1813, convened to take into consideration the best means of promoting the knowledge of the Gospel in Ireland—it was resolved—

1. That deeply affected with the deplorable condition of a large proportion of our fellow-subjects in Ireland, we are anxiously desirous of giving assistance in any way that may furnish them with the means of moral and evangelical instruction.

2. That we regard with christian affection our brethren the Baptist Ministers and Churches in Ireland, and very cordially approve of their efforts to spread the savour of the Redeemer's name in that part of the united kingdom.

3. That for the purpose of aiding their efforts, generally, and increasing the number of labourers in that extensive field, it is highly expedient to form a Society to be called, The Baptist Society for promoting Itinerant preaching in Ireland.

4. That the persons now present be a provisional Committee, for promoting this object.

5. That Messrs. Ivimey, Shenstone, and T. Smith be a Sub-committee; and they are requested to obtain an interview with Mr. Saffery, who visited Ireland last summer, and to converse or correspond with others who are personally acquainted with that country, in order to adopt proper measures and prepare suitable Rules for organizing the Society, to be considered at a future Meeting.

The Sub-committee having corresponded and conversed with Mr. Saffery, and others well acquainted with the state of religion in Ireland, are increasingly convinced of the urgency of the case, and that it is very desirable that a Society be immediately formed in pursuance of the foregoing Resolutions.

For this purpose a Meeting will be held at the New London Tavern, on Tuesday the 19th day of April next. The Chair will be taken by Joseph Butterworth, Esq. M. P. precisely at *twelve o'clock*.

The attendance of persons friendly to the object is particularly requested.

*Donations for the proposed Society.*

Baptist Missionary Society, £. s. d.			
by the Rev. A. Fuller . . .	21	0	0
Penny Fund Society at Olney, by the Rev. J. Sutcliff	10	0	0
Rev. Andrew Fuller . . . .	5	5	0
Z. by Dr. Ryland . . . . .	3	0	0
Mr. Saunders, Long Parish	2	0	0

*Annual Subscriptions.*

Miss Chapman, Lyme . . . .	2	0	0
Rev. John Dyer . . . . .	1	0	0
— Thomas Griffin . . . .	1	0	0
— Joseph Ivimey . . . . .	1	0	0
— William Newman . . .	1	0	0
— William Shenstone . . .	1	0	0
— Thomas Smith . . . .	1	0	0
— Thomas Thomas . . .	1	0	0
Mr. Gould, South Molton . .	1	0	0
— Chris. Hill, Scarbro' . .	1	0	0

*Letters from Dublin.*

Extract of a letter from brother M'Carthy, an itinerant minister in Ireland, addressed to the Rev. J. West, Dublin.

Jan. 29, 1814.

Dear Brother,

I received your letter from the Church of Christ meeting at Swift's Alley, Dublin, and am very much obliged to you, and all our christian brethren in the Lord.

I have formed a circuit round Tullamore, to the extent of fifteen or sixteen miles. I hope I am truly thankful that the work of the Lord appears to prosper.

For some weeks past I have preached in an old presbyterian Meeting-house, which had not been occupied for some years before. It is not far from my home. I preach there on Saturday afternoons and at Keltubber on Lord's day mornings.

We have been at a loss for a



convenient place to preach in at Tallamore, but now we are provided with a large school-room, which answers our purpose well, and I have reason to believe much good will be done there.

In Claras I am well attended, the word of God I hope has taken deep root in the hearts of some who attend. At Moate there is a blessed prospect indeed. Some are now enquiring the way to Zion with their faces thitherward. May the Lord make them an honour to their profession. This week I visited Athlone, and I believe not in vain, there is a good opening for preaching the Gospel of Christ. Ferban produces few hearers, but very attentive to the word. There is a blessed appearance at a place called Beggar's-bridge. At Thyllass-pass, also, a great number attend the worship of God, and the prospect is pleasing.

Fresh doors are opening daily for preaching the Gospel. *Truly the harvest is great and the fields are white.* Oh that more labourers might be sent. I preach every day in the week, and twice on the Lord's-day, and if I could preach at three or four places every day it would be little enough.

I am well aware that I am nothing; the power is of God and not of feeble man. I am willing to spend and be spent in the great and pleasant work of preaching Christ and him crucified, with the holy tendency of the Gospel. That the grace of our Lord Jesus Christ may be with you is the prayer of your affectionate brother in the Gospel,

ISAAC M'CARTHY.

P. S. If you could send me some more Tracts to distribute in the Country I should be very glad, and I hope under God they would be useful.

*Extract of a letter from the Rev. Mr. West.*

Brother M'Carthy made a visit to Dublin, after a three Month's tour.

I was obliged to advance eleven pounds for him, our funds being quite exhausted.

He informs me that he frequently receives invitations to preach at new places, which he cannot attend to—that he preaches every day in the week and once a fortnight at every place. At two or three stations the prospects are *very* pleasing; that the people are in earnest seeking the salvation of their souls. I gave him a number of Tracts to distribute, and advised him to inform the people where he left them, that he will call on them for the Tracts he left, and let them have some more, which will give him an opportunity of conversing with them.

I have formed a plan to supply some pedlars with Tracts, by which means I hope for a wide circulation of them. The Tracts sent while Mr. Saffery was in Dublin are all gone. If you or any friend would send us some I should be glad. Some of the last Tracts have been distributed among different Regiments of Soldiers."

yours affectionately,

JOHN WEST.

*The Pope's Bull, granting a Plenary Indulgence for visiting the new Cathedral at Cor k. Granted May 14, 1809; published Nov. 2, 1813.*

"Pius VII. by divine Providence, Pope, grants unto each and every one of the faithful of Christ, who after assisting at least eight times at the holy exercises of the mission, (in the new cathedral at Cork,) shall confess his or her sins with true contrition, and approach unto the holy communion—shall devoutly visit the said cathedral chapel, and there offer up to God, for some space of time, pious and fervent prayers for the propagation of the holy Catholic faith, and to the intention of our holy father, a plenary indulgence applicable to the souls in purgatory, by way of suffrage, and this in form of a jubilee." \*

\* A Jubilee is a grand church solemnity celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners; at least to as many as visit the churches of St. Peter and St. Paul, at Rome.

The Right Rev. Dr. Francis Moylan, titular Bishop of Cork, addressing his Flock on this occasion, says, "To neglect *profiting of this grace*, would be most highly *injurious to the sacred source* from whence it flows, and, *would render us unworthy of EVER receiving the LEAST mercy or favour at the hands of God.*" And addressing "obdurate and inveterate sinners," he tells them, "It is written that God will *hear us in the acceptable time*. Surely, *this HOLY time of INDULGENCE must be THAT acceptable time.*" "If you suffer *this holy time of INDULGENCE to pass*, without *profiting by it there is EVERY REASON to fear that the time of God's mercy shall pass from you NEVER more to return.*" "The ministers of Jesus Christ invested with his authority, expect you with a holy impatience, *ready to ease you of that heavy burthen of sin under which you have so long laboured*. Were your sins as red as scarlet, *by the grace of the absolution, and the application of this plenary indulgence*, your souls shall become white as snow.

This Indulgence produced so great and uninterrupted a concourse of people (as we are informed) that it produced disease, terminating in fevers, to which many in Cork fell victims.

#### NAVAL AND MILITARY BIBLE SOCIETY.

WE learn from the Report of the Committee of this Institution for 1813, they had begun the year with applications from 26,000 British Sailors and Soldiers, to whom in the course of the year they transmitted 7245 copies of the Scriptures; and they had now in hand 7490 Bibles and 12,144 Testaments, which were preparing for distribution. By this exertion the funds of the Society had been exhausted, and the Treasurer was in advance 160*l.* although the receipts of the Society during the year had amounted to upwards of

2300*l.* A plan had been begun for forming associations in the Army and Navy, by means of which the soldiers and sailors, contributing a weekly mite, may be able to supply not only their own wants; but the wants of their brethren who are less sensible of the value of the Scriptures. The Committee state that the attention of Government has been laudably directed to the important object of supplying Bibles to the Navy and Army; and much has lately been done, under the sanction of the highest authorities, for the improvement of the religious instruction of our seamen and soldiers. But when the extent of our forces is considered, they will be found, in addition to all that can be done by public authority, to require every aid which private bounty and individual attention can afford. We may hope that the good seed which for three and thirty years this Society has sown, has not been spent in vain; but that among the numbers whom the fury of war, or the rage of the elements, has swept into eternity, many in their last moments have found cause to bless its institution for a death of peace, and an immortality of glory.

#### *Education of the Irish Poor in London.*

On St. Patrick's day, 230 children of both sexes sat down at the St. Giles's Catholic Schools, to dinner on beef and plumb-pudding, furnished them by the Committee who distributed what has been so liberally contributed to the poor Irish of that neighbourhood. The boys and girls who read and repeated their lessons, afforded much pleasure to the respectable company who attended the examination.

The Wilts and Somerset District meeting will be held at Keynsham on the last Wednesday in this month. Mr. Dear of Paulton is expected to preach.